Evangelical Christendom

"Known unknown Corpus in Christo."

July-September, 1944

The King's Call to Prayer and Dedication

THE following message was broadcast by the King in the evening of "D Day," June 6th, 1944:—

Four years ago, our Nation and Empire stood alone against an overwhelming enemy, with our backs to the wall. Tested as never before in our history, in God's providence we survived that test; the spirit of the people, resolute, dedicated, burned like a bright flame, lit surely from those Unseen Fires which nothing can quench.

Now once more a supreme test has to be faced. This time the challenge is not to fight to survive but to fight to win the final victory for the good cause. Once again what is demanded from us all is something more than courage and confidence; we need a revival of spirit, a new unconquerable resolve. After nearly five years of toil and suffering, we must renew that crusading impulse on which we entered the war and met its darkest hour. We and our Allies are sure that our fight is against evil and for a world in which goodness and honour may be the foundation of the life of men in every land.

That we may be worthily matched with this new summons of destiny, I desire solemnly to call my people to prayer and dedication. We are not unmindful of our own shortcomings, past and present. We shall ask not that God may do our will, but that we may be enabled to do the will of God; and we dare to believe that God has used our Nation and Empire as an instrument for fulfilling his high purpose.

I hope that throughout the present crisis of liberation of Europe there may be offered up earnest, continuous, and widespread prayer. We who remain in this land can most effectively enter into the sufferings of subjugated Europe by prayer, whereby we can fortify the determination of our sailors, soldiers, and airmen who go forth to set the captives free.

The Queen joins with me in sending you this message. She well understands the anxieties and cares of our womenfolk at this time and she knows that many of them will find, as she does herself, fresh strength and comfort in such waiting upon God. She feels that many women will be glad in this way to keep vigil with their menfolk as they man the ships, storm the beaches, and fill the skies.

At this historic moment surely not one of us is too busy, too young, or too old to play a part in a nation-wide, perchance a world-wide vigil of prayer as the great crusade sets forth. If from every place of worship, from home and factory, from men and women of all ages and many races and occupations, our intercessions rise, then, please God, both now and in a future not remote the predictions of an ancient Psalm may be fulfilled: "The Lord will give strength unto His people: the Lord will give His people the blessing of peace."

Let God Arise!*

By THE DEAN OF ST. PAUL'S

SOON the uneasy hush before the storm will end and the cataclysm will break in all its unimaginable fury. The word will be given which will launch the final assault on the far-stretching citadel of our enemies. No sound of trumpet will herald the onslaught, but silently and swiftly the forces of the free nations will descend upon the fortress. The leaders and their men have been preparing for this hour; their plans have been deeply pondered, the weapons have been assembled, the training has been arduous and intelligent.

We cannot tell the duration of the last great clash, nor what the cost of victory will be, but we know that the men on whose valour depends the future not only of this country but of the world will do their duty.

Even in this total war, when nations are in arms, we think in terms of "we" and "they"—they who fight and we who work at home. We must abolish this distinction in our thought; for "they" stand for us, they represent us, they offer vicarious sacrifice for us.

And we have our part in the creation of victory. The battle is not won only by "chariots and horsemen" or by aeroplanes and tanks, but by the spirit of the whole people and their united resolve. On the day of invasion there must rise from this nation one overwhelming surge of will for victory.

Yet to say this is to say no more than a patriotic pagan. The Christian knows that there can be no real triumph unless our will is in harmony with the will of God and, therefore, his ardent desire expresses itself in prayer. General Montgomery has dared to take as watchword the ancient Hebrew battle-cry, "Let God arise and let His enemies be scattered." We need not shrink from joining in that prayer, for we believe that, with all our sins and follies, we have been called, at this decisive moment of world-history, to fight against tyranny and cruelty, which God hates, and for justice and mercy, which He loves.

But it is a solemn and, indeed, an awful prayer. Consider what it means. It invokes the judgment of God. And consider who is the God who is called to judge. We appeal to no tribal deity, who might be imagined to prefer Englishmen, but to the God of the Universe, the eternal Justice who has no favourites. "Who shall stand when he appeareth." Not all God's enemies speak German. If we know what we are about when we pray "Let God arise!" we shall immediately cry, "Look well if there be any way of wickedness in me."

Those who march in the service of God must have humble and contrite hearts. We will not be deceived by the fable that the humble and contrite are weak; on the contrary, the boastful and the self-confident are the hollow men; it is those who know their own feebleness and the might of God who endure the ultimate strain.

We entered the war for high purposes. The people of England hate war and they could not have been induced to fight but that they saw no other way of honour and good faith. Many months of sheer struggle for survival have intervened and we have almost forgotten our early emotions, but the original motive is still there, deep in our hearts. Let us bring it once more to the surface of our thoughts.

Our prayer shall be that the same spirit which animated us in the opening phase, purified and deepened by grievous trials, may be ours at the end. Then we may dare to pray, "Let God arise and let His enemies be scattered," because we fight, not only for ourselves and for our own land, but that justice and mercy may prevail throughout the world.

* Reprinted by permission of the Dean of St. Paul's and the Editor of *The Sunday Times*.

A CALL TO EVANGELISM

STATEMENT

By the World's Evangelical Alliance

(BRITISH ORGANISATION)

The Council of the World's Evangelical Alliance having been led to consider the urgent need of a definite Evangelistic witness to the Gospel of our Lord Jesus Christ in the present momentous days, desires, in a spirit of sincerity and prayerfulness, to place before Christian leaders and people the following conclusions to which it has been brought.

I.—THE PRESENT POSITION

It has often been pointed out that the War, through its very circumstances, brings to us a special message of God. It can clearly be seen that the origin of the war is the result of man's departure from God, which has made it possible for the fuller entrance into the life of the world of those forces of evil which ever wait to beset it, and which are now seeking to hinder God's purposes in Christ and to plunge the world into chaos. We must believe therefore that God desires to bring home to us the supreme fact, that man's life without His saving power falls into disaster and misses its present and future destiny.

World Conditions To-day and in the Future

This truth is the more readily seen as we face present conditions. The tragic position which prevails to-day and which will prevail in a great part of the world when the war ends, is evident to every thoughtful mind, and no healing and restoring process can be effectual that does not recognise the place of those Divine principles which Jesus Christ came to reveal. The tasks awaiting the post-war world are immense, and no human ability and wisdom will be able to meet them unless it be directed by the resources which are in God, for all human experience shows that no " New World " or desired " Order " can ever realise itself in its finest aspect, unless it is built up on the foundation of the Divine Will.

The Call of the Gospel to our Nation

We cannot but recognise that this Call of God comes home specially to our own nation with its privileges in the past, and its great possibilities for the future. Many things suggest that God would use our country to uphold the light of His truth if it were a ready instrument in His Hands. But leaving this ideal, great and important though it be, aside, the whole

character of God's revelation emphasises the fact that He has a definite purpose for man here and now, and an Eternal destiny for him hereafter, for which this earthly life, is but the preparation, and that men need God individually to enable them to rise to all that He offers them. We are thus brought up to the vital fact that the essential necessity for human life is to know Jesus Christ as Saviour and Lord and to come into living relationship with Him. We believe that all the many considerations which arise in connection with the war and the world order to follow, finally lead to the supreme fact of the need of mankind for the Lord Jesus Christ in the fullness of His power, wisdom and love, and the necessity that His Salvation shall be known in all its reality in the individual life. Without the union of the human heart with Him, and the loyalty of our own will to His Divine Will, all aspirations, however sincere, easily become vague sentiment, or fail for want of power.

The Choice before us

We are faced therefore with the deep conviction that we are in these days at a decisive moment, and are called to make a momentous choice. We are confronted by the Call to give heed to the Divine Voice and to turn unto God Who would deal with us for our highest good. Yet if we are to do this, men must be brought to see their need of God and be shown the way to Him. In other words the Gospel, in its saving power, must be fully and clearly proclaimed so that men may understand and be led to respond.

This urgent necessity of proclaiming the Gospel is clearly emphasised by the present condition of our national life. The prevailing outlook is one which must deeply burden all who are concerned as to the Christian aspect of our country. With all the high qualities which the war has called forth, there are many signs of forgetfulness of God's claims. Religious standards which were once regarded as authoritative are often easily set aside, and it is not difficult to see indications of indifference to Christian principles and a deadening of spiritual zeal. Much of this can, we know, be regarded as the inevitable by-product of a time of war but the seriousness of the matter arises from the fact that when these things become part of a nation's life, they do not tend to disappear by natural methods. Yet, also, there are tokens of a longing in many hearts for a true satisfaction and an uplifting power to meet the conditions of life, and there are evident signs that God has "left not Himself without witness" in the midst of human need. The call for a Gospel sufficient to meet it becomes thus the more urgent.

A World Challenge

Nor must we forget that the profound need of men for the Gospel of Salvation in Christ is by no means confined to our own Nation. It is equally urgent in the Dominions and Dependencies of our Empire, in Western Europe, in Africa and the Far East, in the Americas and in every part of the World. The Word of Christ still speaks to His people saying: "Ye shall receive power when the Holy Ghost is come upon you, and ye shall be witnesses unto Me . . . Unto the uttermost parts of the earth."

II.—A CALL TO EVANGELISM

The term " Evangelism " can no doubt be variously defined and in each case with a measure of truth, but we believe that fundamentally its true expression is shewn by Scripture and experience to be as follows:

The essential Gospel Truths

The Bible reveals that man, made in the image of God, has, through sin, fallen short of the glory—or purpose—of God, but that in Jesus Christ, he may become a new creation and rise into newness of life. God has thus provided for man a means of Salvation in Christ which is to be made clear to him through its revealed truths, viz.:

(a) Sin has entered into human life and made it impossible for man by himself to fulfil God's Eternal purpose.

(b) God in His infinite love, has provided a remedy through Jesus Christ, Who has taken upon Himself the burden of man's sin, and broken its power through the Cross. Man may thus rise into " newness of life " provided he will accept and open his heart to Christ as his Saviour. Thus there follows " Conversion " or the receiving of the " New Birth." Through such acceptance, the Holy Spirit enters within our life whereby our nature may be remade according to the Divine pattern, and we may be enabled to live a victorious life. The realisation of this Salvation and its power in experience, is meant to manifest itself in " Christian service," and will do so of its own vitality if no obstacle is allowed to hinder.

(c) This Gospel of Divine Love and Power is free to all without any human mediation, but it carries with it the great responsibility of receiving or rejecting. The consequences of rejection and the need of true warning against it are clearly, from this point of view, a part of its proclamation. Especially is it necessary that we give heed to the solemn fact that in view of final judgment, and of God's offer of Salvation, " He now commands all men everywhere to repent."

The Gospel and Social Problems

We believe that these things constitute the essential truths of the Gospel of Christ which when received and acted upon, becomes the " power of God unto Salvation." We recognise fully the need for the right application of all true principles of social justice and reform in regard to the various needs of man's material life, but it is our conviction that the Gospel which the Christian Church is called to proclaim must be that Eternal Gospel of God's grace which He has revealed. While we do not deny the necessity of calling attention to existing national and social needs, we believe that the surest way to achieve a better condition of society is so to proclaim Christ that men shall believe on Him and be transformed by His Spirit. If the Church fulfils its task of proclaiming the Gospel as the supreme call to men, those whose lives are brought into union with its saving power, will, if rightly directed, go forth to live out its varied consequences and practical duties and apply them to the daily conditions in which they live. Only thus can those high spiritual qualities be generated without which the ends of social security and progress cannot be achieved.

The Presentation of the Message

While this is clearly true, there arises the fact that even when the Gospel is thus presented in its fullness there often occurs a tragic indifference to its claims. Up to a certain point we must recognise this to be due to the fact that " the God of this world hath blinded their eyes," and that by the attacks in recent years on the Bible, the Lord's Day, and the Authority of God, the obstacles opposing the Gospel message have been greatly increased. Nevertheless we have the assurance that with God all things are possible, and that in the Lord's battle His power is unlimited. We have therefore to see to it that in presenting the Gospel truths we are doing so in harmony with the Divine method, and in union with Divine power. As to the first, all will agree that we should seek to proclaim the message in simplicity of expression, and with sympathetic application to the circumstances of the times, using the language understood by the average mind, and not failing, as God may guide, to point out the necessity for decision in face of the responsibility which the hearing of the Gospel brings. We must see to it that the vital " Simplicity of the Gospel " is, at all costs, preserved, and that nothing in the manner of its presentation is allowed to come between its message and those who hear. It is ever to be remembered that our response is to be to a Person more than a message, and it is in the uplifting of our Lord Jesus Christ that we truly present the message. As he is " lifted up " before men in the fullness of His grace and power, so we may believe that men will be drawn unto Him.

The Spiritual Dynamic

With all this, however, our efforts though well intentioned, must fall short, unless endued with Divine power. The call of Christ to His disciples to be witnesses followed after His promise of the Holy Spirit to be the giver of power for service. No message or witness, clearly expressed though it be, can accomplish full results for Eternity without the Spirit's aid. Only He can apply the Word so that it shall produce life and bring forth fruit. The Holy Spirit works in answer to the prayer of faith and we are moved to ask the question whether prayer, in its true meaning has its rightful place in our midst. Is the Church's life centred upon prayer as the channel by which alone all its activities can be productive of life? Has the regular meeting for prayer of God's people an honoured place, and are other opportunities, such as Prayer Groups where possible, within the homes, given due regard? We have ever to remember the Word of the Lord: " Apart from Me ye can do nothing." Only through prayer can the channel be kept open by which the power of the Holy Spirit can come upon our witness.

The Witness of the Church

The question further arises as to how in these days the work of " proclamation " is to be carried out? It is significant that in many directions efforts are being made to answer this question, and Missions and Campaigns are being set in motion, while the other methods of informal gatherings and personal witness are also finding a prominent place. Here we would say that the World's Evangelical Alliance desires nothing so much as to be of use in helping any activities of the nature mentioned, and is

ready to give all such assistance and advice as is within its power in matters concerning their planning and carrying out. All such efforts can be, and are being used of God, where preceded by careful preparation and earnest prayer.

Yet we believe that God would use what we may regard as the ordinary ways of witness far more than we are accustomed to expect. The normal witness of the Christian Church and of the individual follower of Christ, ought surely to fill a more definite place than it often seems to do. The Church and its Ministry is an instrument which God must desire to use at all times, for the Church has Jesus Christ's Commission to carry on His work, and in so doing is given the promise of His constant presence. We have the right to believe that through the continued and faithful presentation of the Gospel in the power of the Holy Spirit, God will fulfil His part and " give the increase." Nevertheless, whether we see the result or not, it is to this active and living ministry of the Gospel that we are called, and if the Church fails here, it fails in the purpose of its calling. The call to the Church to-day is to Evangelisation not only within its own borders, but to go forth with its message to those outside, making use of every opportunity which presents itself.

The Witness of the Individual Christian

With this it is apparent that the individual Christian is also meant to be a definite witness for his Master by his life, his actions, and his words. Should not our Churches be companies of those who, experiencing the Gospel within their own hearts, express its meaning and power wherever God has placed them? No doubt there are those who will not, at first, find this easy, but it is the business of the Church to train its members in Evangelism, as our Lord trained His disciples to be " fishers of men." Nor need the training be difficult or technical.. If the young Christian is shewn that he is to live as Christ would have him do, and to speak for Christ as opportunity guides, and if he is reminded of the fact that the Divine grace always " is sufficient," he may know of a certainty that he will be given power for such witness, and that in some way, that witness will be used.

III.—OUR RESPONSIBILITY AS MEMBERS OF CHRIST'S BODY.

The Church's Responsibility

It must come home to us that there is an obligation upon us all to search our own hearts and see whether there be anything in the life of the Church or in our own personal lives that may be hindering God's working. We know that it is His Will that " all men should be saved and come to the knowledge of the truth," and that " His arm is not shortened that it cannot save." Is there, beside the obstacles whereby Satan seeks to hinder the work of God, any hindrance within our own hearts? If we make it our prayer that God will shew if such there be, we know that He will surely reveal it and aid us in the answering of our cry.

Prayer for Revival

The desire for Revival is in many hearts, but only God Himself can give the desired blessing of His Reviving power. There are those who believe it may well be His purpose to draw men to Christ in these tremer-

dous days through some special way of revival by the direct power of His Spirit, but if this be so, we know we can hasten or hinder such a work of grace by our own attitude of life and our ready or tardy response to His call to be an instrument in His hands. If we are conscious that we are truly seeking to be clean channels in life and service for God to use, we may have the assurance that blessing will be given, when and how he may see fit. The prayer of the Church must be for an outpouring of more of that Christlike love which will create a true earnestness! Zeal to bring men to Christ. Only with such a spirit can it be fully equipped for its task.

The Significance of the Present Times

Whatever God may have in store, the responsibility of the Christian Church to rise to its high calling in these solemn days is clear and unmistakable. It is unfounded optimism to suppose that any hopes and anticipations of a better world in the days that may lie ahead can be fulfilled in the truest sense unless men recognise the authority of God and find spiritual aspiration and power through Christ. And while the Divine Providence may still allow to mankind further opportunities, we cannot but see that the age-long conflict between Good and Evil grows more acute, not only as seen by the war but in many other ways, and the possibility that this may be appoaching its climax and the purposes of God be moving onwards to Christ's Kingdom, is one that clearly faces us. If this be so, how much greater becomes the responsibility of those who are the Lord's watchmen and have the duty of listening to what He shall say unto them.

Conclusion

We have set down the foregoing in humble belief that we have been guided, after consultation with leaders in various branches of the Christian Church, to face the position of our nation and the call of God to-day, and with glad recognition of the many endeavours that are being made with the aim of making known the Gospel of Christ. But we cannot but believe that the matter is one of such urgency that it needs the deepest consideration, and that therefore it is essential to emphasise it from the fullest point of view. The World's Evangelical Alliance, with its long testimony through the years and its many contacts at home and abroad, might seem to be failing in its responsibility and duty if it did not endeavour in some way, however inadequate, to call attention to the great spiritual crisis which confronts the world, and especially our own nation, so that we may seek to prove worthy not only of the task laid upon us through the war, but of the Divine purpose which God has for His whole creation.

We ask the prayers of those who read this Statement that the Council may be guided as to any further steps. The General Secretary will be glad to hear from those who may wish to offer their help in this country and overseas, or may otherwise wish to communicate with him.

World's Evangelical Alliance,
19, Russell Square, London, W.C.1.
August, 1944.

Headquarters Notes

Our readers everywhere will hear with regret that the Alliance House has again suffered through enemy action. As far as the interior is concerned the premises have been rendered untenable, and evacuation has become essential. It is a catastrophe which throws us back upon God and His people, and we ask a special interest at this time in prayer and practical sympathy. The immediate expense of removal to temporary premises has to be faced. The Council have accepted a lease of No. 30, Bedford Place, where we shall be pleased to meet friends as soon as the difficulties of transference have been overcome. All papers and records have been preserved, and the work of the Alliance, always heavy at this time, proceeds without interruption.

"Evangelical Christendom." With the practice of war-time economy and the co-operation of our greatly esteemed printers, it has been possible to issue EVANGELICAL CHRISTENDOM throughout the war years. Economy of paper has still to be a first responsibility of the Editor, and it is owing to this that we are withholding from this issue the usual sections headed "Reunion Notes," "Continental Notes" and "World Mission Notes." We hope to replace these sections in the next issue. In the meantime our readers will discover in this issue reports and other contents of outstanding interest and importance. The 98th Annual Report, entitled "The Spiritual Front," accompanies the magazine, and should be received by all members and subscribers or donors. Please pass these on after reading, and thus help to make more widely known the appeals of the Alliance for new adherents and supporters.

A Call to Evangelism. For some months the Council have had under intensive consideration a campaign of Evangelism, directed to the universal Church as the "One Body" of which Christ is the Head. The campaign knows no limitations of continents or colour; it is launched in prayer and commended to all Christians in the statement now made public and included in this issue of EVANGELICAL CHRISTENDOM. The case is approved and warmly commended by readers of thought and action at home, representing the Church of England and the Free Churches. It should be made clear that the campaign is not concerned with any one evangelistic movement, nor does it (for the present at least) suggest public gatherings here or there. It is a great spiritual enterprise, born in faith and prayer, and now commended to the Church universal.

Universal Week of Prayer, 1945. We are able to include in this issue of EVANGELICAL CHRISTENDOM the letter of invitation and the universal topics for prayer, signed as usual by the heads of the Protestant Churches in this country and overseas. The theme throughout is Evangelism, and it is hoped that this fact will serve to impress the call to Evangelism, of which the previous note speaks. The following letter is being sent to some ten thousand representatives throughout the world:—

Dear Friend and Brother in Christ,

UNIVERSAL WEEK OF PRAYER, 1945

I am writing to you to send early copies of the letter of invitation and the topics for Prayer for 1945. The invitation is signed as usual by the heads of the Christian Churches and missionary agencies in this and other countries.

Notable advance has been made in the direction of Christian union and co-operation. For nearly a century the World's Evangelical Alliance has devoted itself to this attainment, and the Week of Prayer has been an outstanding means, under God, by which the practice of faith and fellowship has created a new spirit, and is leading, as many hope, to spiritual revival.

We owe much to, and gratefully thank, all those who co-operate annually in making arrangements for the local observance of the Week of Prayer, and I ask *that you will make, or help to make, arrangements for the local united observance of the Week during January 7th to 19th*, 1945. I am enclosing an explanatory booklet and draw your attention to pages 2 and 3 (especially paragraph 8).

In view of the great increase of cost in all materials, and of labour, it is hoped there will be special response to the appeal contained in paragraph 8 during and after the Week of Prayer.

An "Order Form" for the necessary literature for local use is also enclosed. Will you let me know *as soon as possible* your requirements. Owing to delays in the matter of post and transport *it is desirable that your order should be received as much before the closing month of this year as possible*.

Please let me know if there is any way in which we can further assist you. We are always glad to hear from representatives and friends either at home or overseas.

With every kind greeting, yours in the fellowship of the One Church,

H. M. GOOCH,
General Secretary.

1944 Reports Still Arriving. The uncertainty of mails from foreign parts is such that we are only now receiving reports of the 1944 observance of the Universal Week of Prayer. There are a good many, and of these we think our readers will be interested in the following:—

FROM THE CONGO BALOLO MISSION

Week of Prayer held on Etoka Station (Belgian Congo), January 1st—8th, 1944

"For the first time in the brief history of the Etoka Church, the Week of Prayer, as orga-

nised by the World's Evangelical Alliance, has been observed during the time suggested, and followed the plan of meetings and scheme of topics for worship, edification and prayer. The idea was originally introduced last year, but it was not possible to follow it as fully and as energetically as was done this year.

"The Etoka Church is comparatively new, the region being pioneered quite recently, and the development of the village churches and schools are only just taking shape.

"The region for which the Etoka station and church is responsible is situated in the southern part of Yahuma territory, province of Stanleyville. They are the people of the Bosoku and Bokombokombo districts, and dwell in a veritable watershed, right in the heart of the forest, far from any contact with the main streams of life and commercial centres, and so the people and the place are very backward and so terribly needy in every sense. FRED O. GARDNER.

FROM H.H. PRINCE OSCAR BERNADOTTE

Stockholm, April, 1944.

Dear Mr. Martyn Gooch,

As the mail now goes pretty regularly, I send you the "Invitation for the Annual Universal Week of Prayer," which I signed last summer, and—as far as I now remember—was prevented to send to you because of difficulties with the mail.

The "Invitation" we translated as usual, and we distributed it in good time. We have as a consequence of the war, also here in Sweden special moral sins among our people and temptations which meet our youth. The Swedish Committee added therefore some special topics for prayers, which we hope should meet these difficulties.

I am glad to tell you that we had more prayer this year than before.

I am, yours sincerely, in the Lord,

O. BERNADOTTE.

CAXTON HALL, TUESDAY, MAY 2nd

This time of waiting upon God was, indeed, an inspiring experience to those who met in the Caxton Hall for the monthly meeting for prayer. The beautiful singing of the City of London Police Choral Society, under the conductorship of Mr. Douglas Hawkridge, contributed not a little to the spiritual atmosphere of the meeting. The choir showed a realisation of the meaning of the words which alone can give real life to any singing, and there was much to help in the beautiful, harmonous service which they so effectively rendered. There were periods of intercession, in which the Rev. R. R. Neill, the Rev. E. J. Poole-Connor, and Pastor Frank Christol (France) took part, and the address was given by the General Secretary of the Alliance, Mr. H. Martyn Gooch.

ASSEMBLY HALL, ROYAL EMPIRE SOCIETY, TUESDAY, JUNE 6th

There was a special significance about the Meeting for Prayer held on June 6th at the Assembly Hall of the Royal Empire Society, in that it coincided with "D" Day, the invasion of the Continent by the Allied Forces, and all those present at the meeting were conscious of the solemnity of the hour. Mr. Martyn Gooch (Secretary of the Alliance) referred to two of many letters he had received concerning the meeting, one of which was from the Lord Mayor of London, who expressed the hope that the gathering would find renewed faith in the efficacy of united prayer. Mr. Gooch said that he had also received a most welcome letter from Field Marshal Smuts, who expressed his regret that his political and military duties prevented his attendance at the meeting.

Before leading in prayer, the Chaplain-General to the Forces (the Rev. Dr. C. D. Symons) said that on the last five months he had had the privilege of meeting practically all the leaders, chaplain's officers and men taking part in the present great crusade, and never had he seen men so inspired with the greatness of their task. The Rev. W. W. Simpson interceded specially on behalf of those who were the first victims of the Nazi tyranny—the Jewish people—and asked for prayer on behalf of their spiritual leaders as they endeavoured to understand, and to interpret to them, the meaning of their sufferings. Others who led in prayer were the Archdeacon of London and the Rev. Russell Howden. Air Marshal Sir Leslie Gossage, who presided, was supported on the platform by the Chaplain-in-Chief of the Royal Air Force.

WEDNESDAY, JULY 5th

The Fyvie Hall of the Polytechnic, Regent Street, has been placed at our disposal for the months of July, August and September.

Steady in faith, confident in hope, and thankful in spirit, a goodly company of God's people came together to seek amid the risks and hazards of life in these anxious days that courage, endurance and serenity of mind that come to those who commune with God in the secret place, and who rejoice in the knowledge that His sovereignty is their security. Mr. W. J. Jordan (High Commissioner for New Zealand), who presided on this occasion, was supported on the platform by the Rev. W. F. P. Chadwick, the Rev. E. J. Bagnall, the Rev. H. W. Oldham, Mr. Frank Salisbury (the eminent artist) and Mr. Ivor Crouch (Treasurer B. and F. Bible Society), each of whom led in prayer, remembering specially before God those who were feeling the force of hostile circumstances, that amid the encircling gloom of events they might know the Divine love and presence.

The presence and singing of members of the North London Choral Union, with their conductor, Mr. Eugene Lafford, and with Mr. Allan Brown at the organ, added to the inspiration of the meeting. Their beautiful rendering of Handel's "The Glory of the Lord" and Mendelssohn's "Cast thy burden upon the Lord," brought cheer and comfort to all present.

The Spiritual Front

98th Annual Meeting of The World's Evangelical Alliance

EVANGELICALS AND EVANGELISM

The ninety-eighth annual meeting of the World's Evangelical Alliance, held in the Caxton Hall, Westminster, S.W., on May 8th, was a time of uplift and encouragement, and yet it brought with it a deep sense of responsibility in these days, not only in regard to war-time problems and difficulties, but of opportunities. After the singing of the opening hymn, "O Worship the King," Dr. Ewing read Scripture, and offered prayer.

In calling upon Mr. H. Martyn Gooch (General Secretary) to give a résumé of the ninety-eight Annual Report, the Chairman, the Rt. Hon. Ernest Brown, took the opportunity to congratulate Mr. Gooch on his long and devoted service to the Alliance. Referring to the fact that September 8th (which happens to be Mr. Gooch's birthday) was the date in 1904 when Mr. Gooch took up the duties of General Secretary, Mr. Brown said: "He has now served the great cause of the Alliance for nearly forty years, and I felt I could not ask him to introduce the Annual Report without mentioning that very remarkable fact. It has been forty years of persistent labour and endeavour. I do not believe there has been any forty years of history so vitally important as the forty years that have gone by since Mr. Gooch commenced his work. The Alliance has not quite reached its Centenary yet, but it is well on the way. May it bring when that comes, in 1946, a still wider expansion of the witness and work of the Alliance and an easier flow of co-operation in proclaiming the evangel of our Lord Jesus Christ than ever before."

THE ANNUAL REPORT

The Spiritual Front

Mr. Martyn Gooch said: Mr. Chairman, my Lord, your Excellency, ladies and gentlemen, may I first of all thank you for the unexpected remarks you have made concerning myself.

It is a great pleasure this afternoon, not only to have on this platform outstanding representatives of the Alliance at home, but also those who represent the wider outlook of the British Empire, and more especially the Dominion of Canada, in the fact that Viscount Bennett has graciously consented to speak to us this afternoon. Then there are also present with us on the platform representatives of some of the countries of Europe which this Alliance has served, or has striven to serve, in the past ninety-eight years, and is still active in their present tragic difficulties. It is a privilege to have with us the Minister of Estonia, Dr. Torma, and a representative of Poland, Captain Koreta, who comes from a country where, in company with the late Bishop Taylor Smith, and the Rev. J. Chalmers Lyon, we spoke to something like 3,000 people in the great Protestant Church at Teschen (Silesia). There are others who hoped to be present, and whose letters I have with me, but I must not take time to mention them now.

After emphasizing the title of the Annual Report, Mr. Gooch continued: This is the ninety-eighth Annual Report of the Council of the World's Evangelical Alliance, and I would lay stress on the fact that it is the fifth wartime report. I might say that any Society which has existed for ninety-eight years, including five years of war, and has maintained its spiritual prestige, and is as active as this Alliance has been and is to-day, deserves support, and is something for which we may all well be and are thankful.

Christian Unity

But we think, not only concerning the past, and the present, but we look forward to the future, and I am glad that Mr. Ernest Brown mentioned the fact of the near approach of our Centenary (1946), which will be adequately observed when the time arrives. In giving you a summary of the ninety-eighth Report of the Alliance, one of the first things I lay emphasis upon is that the Alliance was founded in order to give expression to the true unity of all believers; that inward and spiritual unity, not external and formal, manifests itself by Christian faith and life. And if we talk of Catholics to-day, and of catholicity, the Report points out that the catholicity that the Alliance seeks to manifest, and upon which all its far-flung influence and work are based, is that catholicity which is to be found in the words of our Lord: "By this shall all men know that ye are My disciples, if ye have love one to another." That is the great ideal of Christian unity; it is the larger unity, which the Alliance manifests. We may thank God for every approach that is being made to the uniting of Churches and Christians in what is termed Church unity, there is much difficulty in the uniting of Churches; although there need be no relaxing of effort to bring together widely separated denominations if approached in the right spirit.

The Work of Evangelism

As you know so well, Evangelism is put in the forefront of the work of the Alliance, and we realize that is the pathway to spiritual revival. You will find that emphasized in the early pages of the Annual Report. Thank God, there is to-day a keen desire for spiritual revival. It is being spoken of everywhere, and unless it comes only chaos can result. Only to-day I saw it reported that Dr. Welch, the Director of Religious Broadcasting, had said at a meeting that it was simply wonderful the hunger there was for spiritual things among the people. And the President of the Baptist Union, Mr. Seymour Price, emphasized, in his presidential address, the need of spiritual revival, and of return to fundamental Christian truth. This can only come through adequate and world-wide manifestation of "the unity of the Spirit, in the bond of peace," which is expressed in the motto of the Alliance, *Unum Corpus sumus in Christo*. Lord Elton, in addressing a Youth Rally of the Salvation Army last Saturday, also referred to the urgency of the need of spiritual revival. We follow with deep interest everything that the Archbishop of Canterbury says. Dr. Temple is a friend of this Alliance, and has manifested his friendship in many ways. We know how constantly he has stressed the need for spiritual revival, and for the maintenance and manifestation of Christian unity. For twelve months past, the Council of the Alliance have been giving special attention to this great subject of Evangelism. What we desire to see is evangelism as part and parcel of the primary work of the Church itself, as well as its individual Christian members. The Council have now committed the Alliance to a movement, under God, which is summed up in the words of the following resolution printed in the Report: "That whereas there is evidence at the present time, and throughout the Christian world, of a desire for emphasis upon the furtherance of Evangelism for its own sake, the Council of the World's Evangelical Alliance, after consideration of appeals and proposals which have come to it, as a central body representative of all Protestant Churches feel called to take preparatory steps with regard to such a campaign in consultation with Christian leaders and representatives of Christian organisations."

I must pass on quickly, and can only mention various headings under which the work of the past year is reported. A good deal of the work of the Alliance cannot be put into a report at all. Much work is done behind the scene which is of a confidential nature.

Universal Week of Prayer

There is the Universal Week of Prayer. It is wonderful that even in this, the fifth year of the war, we were able to organize the Week of Prayer on an international scale. I am still receiving letters giving most gratifying reports of gatherings in foreign parts; for instance, one came this morning from Central America. When we consider that through the Week of Prayer the whole wide world is bound with gold chains about the feet of God, we can, indeed, be thankful.

The Report deals with "Prayer in the Home," also "The Education Bill." It is extraordinary how diverse are the operations of the Alliance. In regard to the Education Bill, we have done what we can, and with some success, to see that the teaching of the Bible is maintained in our national schools.

Religious Freedom

Another subject of the greatest importance is dealt with in the Report—Religious Freedom. We thanked God when Mr. Churchill and President Roosevelt put out what is known as the Atlantic Charter. At the time the President spoke about the four Freedoms, the second of which was "Religious Freedom," the right of every man and woman to worship God in accordance with his or her conscience. We thought that was embodied in the Atlantic Charter. I got a full copy of the Atlantic Charter, and in company with my friend, Mr. Alex McLeish, we investigated, but found that this "Freedom" number two of the Four Freedoms is not embodied or mentioned in the Atlantic Charter at all. We must seek to get that put right. I hope sincerely, by following up this matter, we shall be able to do something to arouse the conscience of Christian people everywhere that "religious freedom" is as important, if not more important, than the Atlantic Charter itself.

War Prayer Meetings

Reference is also made in the Report to the United War Prayer Meetings. For four and a half years this Alliance has been privileged to arrange these central meetings for Prayer in this great city of London. Outstanding representatives of the Churches and of the State, together with the three Services, have presided and spoken at these meetings. They have been held while the sirens were being sounded, and while the alert was being given, but they have continued regularly, without a break, each month, and will continue to be held.

Foreign Affairs

In the paragraph which deals with "Foreign Relations" there is a quotation from a letter which I received recently from the Counsellor of the Polish Embassy in London, in which His Excellency says: "I firmly believe that the activity of the World's Evangelical Alliance, which for a century has served the noblest ideals of our Christian civilization, will contribute to the reconstruction of Europe on the basis of liberty, justice, and the dignity of man." That is just what the Council of the Alliance desires.

The Report also deals with "Religious Persecution." While the Council have a deep sense of the importance of the spiritual

activities of the Alliance in their numerous settings, they constantly keep in mind the responsibilities of the Alliance in the defence and relief of those persecuted for conscience sake in various countries. Each year brings to the Council cases of difficulty, hardship, or open persecution, requiring investigation, and often help which can scarcely be given by others. The jealous sectarian spirit in the domain of religion still manifests itself strongly in countries where the Roman Catholic and Greek Churches, as well as the faith of the False Prophet, hold sway. Nor is intolerance confined to foreign lands and ecclesiastical systems; it is to be found at home, and obscures the " unity of the Spirit." We sent during the year a message, which was published in the leading Christian papers in India, concerning the South India Church Unity Scheme. The Report also refers to the response of the Dominons and the Colonies overseas to the call and claims of the Alliance, and to the bond of fellowshiu and co-operation in spiritual matters which it constitutes.

In our own land the question of the Sunday opening of theatres was reopened and is referred to in the Report. In company with other organisations, the Alliance threw in its influence against the opening on the ground that any desecration of Sunday as a day of rest and worship was undesirable and unnecessary, and should be strenuously opposed.

Approaching Centenary

The Chairman has mentioned the approaching Centenary of the Alliance, and that also finds a place in our Report. The last paragraph deals with Finance. It is a matter for devout satisfaction and thankfulness to God that, in the fifth year of the War, a slight upward movement is apparent in receipts, but the fact remains that developments in the direct work of the Alliance, of importance now, but of greater post-war importance, call for largely increased income. I ask you to continue to pray and work for the Alliance; pray that its funds may be increased, as well as its spiritual influence and activity.

THE RT. HON. ERNEST BROWN, M.P., speaking from the Chair, said it is always a good thing at an Annual Meeting, I think, to refresh your minds as to the origin of the cause you are thinking about, whether the anniversary be the ninety-eighth or the 500th. As I have been thinking about the Alliance, it has occurred to me that those who founded the World's Evangelical Alliance put up two pillars at the entrance to the doorway. They were these—Evangelism; and Freedom. Freedom; and Evangelism. These are the two pillars that our forefathers put up, and they are as vital to-day as they were then. For this is an Alliance of free men and women. Now, I want to pass one comment upon what Mr. Gooch said on freedom of worship. It is not enough merely to ask for freedom of worship. What we stand for as Evangelical Christians is not merely worship, but worship including witness; and there is a vital distinction between the two. It is one thing to have a service where nothing is said by way of witness to Evangelical truth. It is an entirely different thing in some lands to stand up and witness to the faith as did the apostles when Evangelism first got going. And it will be very important in the days that lie ahead for this Alliance to form and become the centre for all efforts of free men and women who want to see religion made free all round the world, in all lands when free men have won the victory in the struggle in which we are now engaged. I do emphasise that we stand for worship, with witness. We must make our witness, or else there is no spiritual freedom in our understanding of that word.

It is the Evangel that we are concerned with. What does that mean? Well, it does not mean merely a humanistic doctrine. Dr. Parker once said in the City Temple pulpit that there were comparative religions, but Christianity was not one of them. I agree with him. I would sum it up by quoting that wonderfully exclusive, as well as inclusive, sentence from the second speech of the Apostle Peter after Pentecost. This is our Evangel; this is what we stand for; this is what we want to see spread all round the globe. " There is none other name given among men whereby we can be saved, save Jesus Christ." " None other name." That is a true motto for the World's Evangelical Alliance. There is no attempt to deny that there are great names in other spheres, in the realm of art, of music, or philosophy, of poetry, of science, and of government. All the spheres of activity have their own great names, men who have been moved, through the light of God, to make their contribution to human knowledge and well-being.

" None Other Name "

But the claim made for the Evangel is this, that in the sphere of the soul and of salvation, there is only one Name, not two, not twenty; that our Lord is not the first Christian; He is Christianity. There are only five themes about Him which have come down through two millenniums. They are these: Who Jesus was; what Jesus said; what Jesus did; what Jesus was doing; what Jesus is going to do. Those are the five major themes of the Evangel. And it is our task as men and women who know Him as the Saviour to spread that Evangel round the world; to have no regard to country, or colour, or race. And when you and I are doing our work for our own Church, and for this Alliance, men and women who are free men and women, and Christian men and women, we are doing it for Him.

Just one other word. This is a *World* Alliance. It is our task to see that all those who share our faith, to whatever Church they belong, and who believe in Evangelical religion, are free, as far as our influence can spread, that freedom, to worship their God according to

their conviction, and to preach and to teach the Gospel of our Lord Jesus Christ. Those who oppose that we must oppose.

I wish the World's Evangelical Alliance a great future. And may God give us such a victory in the physical battle that we may be free to carry on the spiritual warfare against the spiritual powers of wickedness in the high places of the earth.

THE RT. HON. VISCOUNT BENNETT, P.C., said: Mr. Chairman, Ladies and Gentlemen, I have listened with great pleasure to the address of the Chairman, and I thought what an excellent exemplar, as well as a preacher of the faith he is. It is a great pleasure to be present at this ninety-eighth annual meeting of the World's Evangelical Alliance. It is nothing new to see meetings such as these in the country in which I was born, for across the plains of that great country there are dotted little churches, and meetings are held in every province from time to time, and we generally manage occasionally to hold a central conference representative of all Evangelical Christians.

The Will of the Spirit

To-day we are talking of the days that must come. What succeeds victory? There have been great victories in the world before this; there have been great wars; there have been Peace Treaties; and there have been guarantees; and these have been followed by other wars. Did any one of you think at the end of the last war that you would have to face another—two wars in one generation? I certainly had no thought at the end of 1918 that there would be another world war. Why is it so? We talk of purely material things with respect to the end of this war, just as we did at the end of the last war. We speak of trade, of treaties, of transport facilities, of lines of communication with the world—and these are purely material things. How many of us are thinking in terms of the spiritual forces that really dominate the world? Whatever we do with respect to the termination of the war, let it be done with a realization of the strength of those spiritual powers that remain in the world. You and I can do it.

How did this country escape the evils of the French Revolution? You know something of the terrible excesses of the French Revolution. It was Wesley, and his followers, who saved England from the evils of the French Revolution. Why? Because the hearts of men were changed. In the words of that old Presbyterian preacher, there had come " the expulsive power of a new affection." That " expulsive " power of a new affection " was the love of God; a new conviction came to men of that love of God. Can anything be done to centre the thought and the minds of the people of this kingdom, and of this great commonwealth of nations, upon the simple fact, that merely by relying upon material guarantees no world peace can ever be established. It is we as individuals who must advance it, and that is the reason that this World's Evangelical Alliance means what it does to the world.

The Things that Matter

I think this is a war against Antichrist, and I believe that the minds of men and women are turning towards a deeper realisation of it than I have ever seen in my time—and I am well past the three score years. Religion may be unfashionable to-day. I am not going to be too critical with respect to that. But I believe that the reason your churches are empty to-day is because the minds of our people are obsessed with only one thing—the material things. Until we get another conception of what I call Spirit, we will not make progress towards the end that we seek. And in this war we are seeking lasting peace based upon Christian principles. Our salvation lies in the things of the Spirit.

The Need and Possibilities of Evangelism

The Rev. Bryan S. W. Green said: I wish it was as easy to win people for Jesus Christ to-day as it is to talk about it from a platform. I wish evangelism was as easy to accomplish as it is to say the word. It is really a very difficult task. We can be deceived into thinking that by having a few meetings, and by holding a revival campaign that we have succeeded in dealing with the problem of evangelism; and we forget the multitudes all around us in the busy street, in the offices, in the factories, and in the homes of our great cities, who are right outside any conscious personal relationship to Jesus Christ. I entirely agree with the previous speakers in their emphasis upon the need for a spiritual basis for all our reconstruction. All the Beveridge Reports in the world, with their economic security are quite useless if we cannot trust each other with our own private possessions. We may put up new and better houses for people, but if wives are unfaithful to their husbands, of what use will they be? We know quite well that material advance is quite useless without spiritual people. There is this advancing tide of materialism. What can we do? We are told that there is a hunger for God. I wish I could be made conscious of it. I think we have been misled by statistics. I speak to you as a padre of about two thousand troops. I meet the men in " Padre's Hours " and in services. I wish I could say that there is any large percentage of those men manifesting any hunger for real religion. I think they are " fed up "; they are disillusioned with the Government; they are thoroughly cynical. As to whether they are hungry for God—well, I have not seen it. I think we are in a most extraordinary period of history, something which has never been matched before. We are seeing a mass-conditioning on a scale that we have never seen before, conditioning by forces created by science, which the world has never seen before, and the religion of the world has never met before.

Conditioning Factors

You say, what are these conditioning factors? You know them very well. The cinema is one of the big conditioning factors; and it is not confined to Britain and America; it is to be found in China, Japan, India and Africa. If you ask the simple question, What is the good life according to the film? I should answer immediately—money, dresses, food, dances, music, love and plenty of kisses. That is the good life. Take another conditioning factor. Take the Press. I am not criticising the work that the Press does. But you will notice when it reports any of the Archbishop of Canterbury's speeches, anything in them that has to do with material benefits is given plenty of space, but when he turns to what is more important, the spiritual aspect of life, they have no news value, and are left out. Why? Because the Press regards material things as of supreme value. The whole movement of our modern life is in an anti-Christian direction. The ideal thing is to get something for nothing. And that is the kind of thing that is soaking subtly into the minds of our men and women. The mind of the modern man is shot through and through with a material, non-supernatural attitude to life; the thought of God rings no bell within him. Unless we see that clearly and plainly the Christ Church will never face its task of evangelism. Any idea that we are on the verge of a spiritual revival at the present time is, as far as I can see it, an utterly mistaken one. That God may do something beyond our imaginings, I am firmly confident He can, but whether at this particular moment He will, it is not for me to dare to say.

Preaching Christ

Well then, I suppose we should do nothing, you may say. Nonsense! The Christian Church is never told to do nothing. In its darkest days it was summoned to do its job. Let me remind you of Elijah in those dark days when Baal worship was rampant, and it looked to him as if there were few who were loyal to Jehovah. We read that Elipah did two things. First he repaired the altar of the Lord; and then he put the sacrifice upon it; and then God sent down the fire. I think the first thing we have got to do is to repair the altar. I mean by that, that we have got to go back to the preaching of Christ, and to worship through Christ. If God has given us Christ to be the medium whereby men may find Him, then it is our business to preach Christ. I am prepared to say without any fear of contradiction, that in vast numbers of our churches and chapels there has been a failure to preach Christ. There has been a talking about Jesus, but no proclaiming of Christ, in His acts, and saving power. And unless we who are Christians translate the story of Christ into the language of the man in the street; not to state it merely in Biblical phraseology; we shall fail to do that which we need to do, which is repairing the altar of the Lord, and making Christ known to men. That is the first thing; and I am glad to say that the World's Evangelical Alliance stands for that—the preaching of the Gospel of Christ plainly to the people.

Worship and Witness

Secondly, we have got to repair the altar of the Lord in going back to worshilp through Christ. There is a good deal of talk to-day about spiritual experience, and about prayer, and observing the silent minute. This spiritual experience, this mystical experience, this inward experience, is no good to us as an experience unless it is a Christian experience. It is possible to pray, and yet it may not be Christian prayer. It is possible to worship, and yet it may not be Christian worship. It is only those who have faith in Christ who have a true experience of Christian worship. It is possible to have a spiritual revival which may turn out to be not Christ-centred. I beseech you as members of the Christian Church to see the importance of these things. And it is these things for which the World's Evangelical Alliance stands—the preaching of Christ; and worship through Christ.

I touch briefly on my third point. And that is the need of a Campaign of Evangelism. That is one practical thing that we can do. An evangelistic campaign, launched, and carried out by devoted people is worth while; it will help to create an ever-increasing nucleus of people of true Christian faith, through whom God can speak, counteracting as centres of Christian resistance this subtle material outlook on life. I am convinced that the only way to counter the present anti-Christian attitude of to-day is by preaching Christ, in whose power is the victory.

The meeting concluded with prayer and the Benediction, by Rev. Sir Charles Bentinck, K.C.M.G., and the National Anthem.

THE Council announce with much satisfaction that the Rt. Hon. Isaac Foot, P.C., who is already a Vice-President of the British Organisation, has cordially accepted the invitation to become Hon. Treasurer of the World's Evangelical Alliance, in the place of Mr. Reginald C. Hart Dyke, deceased.

The War Prayer Meetings

Addresses given by the Chairmen at the Meetings held on May 2nd, June 6th and July 5th

I.—God's Power to Deliver

Mr. H. MARTYN GOOCH, M.B.E.

This is a meeting for Prayer. I want also to emphasise the fact that it is not only a meeting in the presence of God for definite Prayer to God, but one which is taking place at a particular time.

For the long period of four and a half years these gatherings have been continued monthly, drawn from all the Churches, and with approval and co-operation of members of the Government, leaders in the three Services (the Navy, Army and the Royal Air Force), and representatives of the Christian Churches. Here, in the heart of the great City of London, there has been maintained a definite Meeting for a Prayer for Victory and a just Peace. We meet to-night under special circumstances. We are gathered at an hour of supreme stress. Some of you may have noticed that that was emphasised in the announcement regarding this meeting. It says: "The greatest weapon for Victory is Prayer, public, united, and prayer in the home. A Public Meeting to lay before God in United Prayer the issues for which we are fighting—Victory, a Just Peace and Spiritual Revival." Those of you who have received already a handbill announcing this meeting will find that these issues are particularly emphasised to-day as they have been for four and a half years. It does not mean that we have got up into a corner and prayed for certain things because we are conservatively minded or otherwise narrow minded. We have prayed, as we pray to-night, with the widest possible outlook, and on the strongest possible ground, to God that He will give us victory in this struggle, but we must look beyond victory, and we *have* looked beyond victory, and we *do* look beyond victory, but I wonder sometimes if this attitude to the struggle is widely shared or whether it is possible there is a growing feeling among our people, partly outside and perhaps more within the Churches, that victory is so certain we need not worry; that it is just a matter "Of course we shall get victory, it is God's business to give us victory. Are we not fighting on the right side?" But it is borne in on my own heart, and on the hearts of many others, that that is not the true position to-day.

We have arrived at an hour of supreme stress; we do not know when zero hour is. It may be to-night; it might be to-morrow; it may be next week, or next month, but zero hour has to come, and you know what that means. For we are a determined nation, and our Allies are determined, and a time has come of great stress, and does it not mean that we are wise in gathering together to pray and to urge as widely as we possibly can that in public meetings, as well as in the home, there shall be definite and direct prayer to God, that *He* will give us Victory—that *He* will give us the Victory—we shall not get it unless He does.

I have before me a remark made by General Sir William Dobbie at our last meeting. He said, "We are on the very edge of great events, and of, perhaps, the greatest military operations that the world has ever seen, and we shall indeed be realising how much we need the help of God." Do we realise it? Do the leaders of the Churches realise it? They are concerned much with the post-war interests, and some at least do not seem to realise we are standing on the edge of zero hour, a time of great stress which may mean very much—very, very much—not only to us and to the Allies, but to the world as a whole.

That throws us back upon God. I want to remind you that while I have emphasised the importance of the military operations and the time of stress at which we have arrived in regard to them, it is important that we should recognise also that we are in the presence of another time. Some of you may not realise it; you may not see it; you may not agree with me, and I am not saying anything now which I wish to be controversial but, as one who reads his Bible and tries with the help of God to study and interpret it, I am convinced that this war, taken as a whole, is not merely a question as to why Germany is fighting England and America and the rest of the world not grouped under the Axis forces, or whether Japan entered the war because she really thinks it is possible that she may not only gain advantage in the Pacific but herself gain the destiny of the world as conqueror, but we are actually in the time of which the Apostle spoke when he wrote the Epistle to the Ephesians and said, "We wrestle not against flesh and blood but against Principalities, against Powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." I do not ask you to agree with me, but I do ask you to allow me to throw out that thought. When I was at school I was greatly interested in those three temptations of our Lord, for I was taught the Bible as a child and, thank God, I was taught the Bible in my school as well as in my home

—all of you who can say the same, thank God for your heritage—and I remember how interested I was, as a boy, in trying to picture the Devil, Satan, coming to our Lord and taking Him on to a high mountain, and showing Him all the Kingdoms of the world in a moment of time, and then saying in effect, "Now fall down and worship me and all shall be yours." "Get thee behind me, Satan." That was sufficient answer of our Lord, but that was part of God's plan, and that plan is still finding fulfilment and completion to-day. What the Devil was unable to do with Christ, may I suggest, it is quite possible he has done with someone else: he has come to the greatest tyrant—yes, the greatest tyrant that this world has ever seen or known, and he has once more said, "Fall down and worship me and all shall be yours."

So we are fighting to-day, I believe, against Satanic powers—we are fighting the very Devil himself personified in the Axis leaders, and particularly in Hitler and Mussolini.

I throw that out as a hint. I do not ask you to accept it as a fact; it is just what is in my own mind, as it is in the minds of others. I was surprised the other day when I took a copy of the *Daily Sketch*, and found quite a large portion of its valuable space devoted to an article, "The Undying Battle," by the late Admiral Halifax—one of our noble leaders in the Air Force who unfortunately met with an accident and was killed. Among his papers they found an unwritten article that it was evident he had intended to make use of at some time, and in that article he drew attention to these words that I quoted to you just now—"the Devil taketh Him unto an exceeding high mountain and showeth Him all the Kingdoms of the world." Admiral Halifax remarks that Hitler also received the question, but adds, "would Hitler have answered likewise as our Lord did. But, instead, he bowed down, and the Devil entered his soul, and since then he has been playing the Devil's game."

I mention this because I want you to realise the importance of the spiritual aspects of this war; the importance of prayer and the distinction which must be cast between the mere question of a military victory and a victory which can be said to be of God. As we were singing just now "A mighty fortress is our God." God knows that England and our Allies are fighting on the side of freedom and truth, and He, in His mercy, is going to give us, I believe, complete victory over our enemies, and the enemies of Christianity.

I am glad to have sitting by my side to-night Pasteur Frank Christol, the revered French Pastor in London. I may say, if you will allow, if he will allow, that I knew his father very well, and his father knew me—a devoted missionary as also a devoted servant of the Alliance Evangelique Française for many years. Now his son sits here, and I asked him to come because I want us all to think of France in this time of stress which we have arrived at, for are we not fighting for the liberation of France? I am a great believer in *l'entente cordiale*, and I cannot see that there will be any issue from this war which will mean a just peace unless it brings back to the side of England, and for the benefit of the whole world, the friendship and alliance of "La Belle France."

I close with these words. We are praying to-night for Victory, and we will pray, and in God's Name I urge very strongly that we should continue to pray—if we cannot in meeting, then we can in our homes, and I stress the importance of individual prayer. God does hear the individual. Didn't He hear Daniel: "O man, greatly beloved, because you are a man of prayer, even while you are praying I have come to tell thee that thy prayer is answered." And if we pray like that, God will give us deliverance. That is why I asked Mr. Pirouet to read that Psalm (xviii.), and did you notice what the last verse said—

"Great deliverance giveth he to his king; and showeth mercy to his anointed, to David, and to his seed for evermore."

If you look back sometimes at the beginning of that Psalm you will find a very interesting thing; you will find that it says it was written, "To the Chief Musician, A Psalm of David, the servant of the Lord, who spake unto the Lord the words of this song in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul." Now why should we sing, and sing like that? God can even destroy our enemies without the terrible loss of life that this time of stress and the Second Front will involve. I venture to say to-night, with humble apology, if it is necessary, to ecclesiastical authorities, that I cannot understand how it is, at such a time as this, we have not received a call for a further week-day of National Prayer—not a call to humiliation, but a call to humble prayer. During the war of 1914-18 I had the privilege of arranging the monthly meetings of Prayer in the Queen's Hall, and I recall on one occasion being called down to the House of Lords to see the Archbishop of Canterbury—Dr. Davidson—when I discussed with him the possibility of the appointment of a Day of Humiliation; I was receiving so many letters at the time urging this should be arranged, but Dr. Davidson pointed out to me—and I saw it so clearly—that it might be helpful to the enemy to use the term "Humiliation," and he suggested that the term should be "Humble Prayer." I assented, and it was used.

I hope from our gathering and our prayers to-night we may go forth to continue to pray that God will enable us all to realise that He is the One who can deliver our country and our Allies and the entire world from the bondage and threatened tyranny under which it lies. May He then give great deliverance, great deliverance for His Name's sake, and for His glory.

II.—God's Way of Life

AIR-MARSHAL SIR LESLIE GOSSAGE, K.C.B., D.S.O., M.C.

With more than thirty years in His Majesty's Service, my background must necessarily be a "Service" one. Consequently my address must be coloured throughout by this environment.

I am not a man, like St. Paul, who has experienced a sudden and miraculous conversion. My life, although quite a lot has happened in it, has not been greatly out of the ordinary. What, however, has been my experience and conviction is that, by seeking God's help and guidance through the approach of prayer, help and guidance have been forthcoming in no unmistakable form.

It is interesting, I think, to look back upon turning-points in one's life, at which decisions have had to be taken which were going to influence the whole of one's subsequent career. Whilst I cannot with any certainty say that I consciously referred most of these earlier problems to God, I can only be sincerely grateful to Him for the way in which they have worked out. No agency other than His could have brought things about as they eventually befell. It is only in quite recent times that it has been possible to view these earlier decisions in their true perspective, and to discern more clearly the hand of God in them.

I repeat, then, that I have experienced no sudden conversion. The seed sown, as in the Parable of the Sower, did not spring up rapidly. It went through the processes of sowing and growth before it brought forth fruit, as the story says "with patience."

Now how does this affect those who are now serving in His Majesty's Forces—because, having served for thirty years or so, it is inevitable but that it is with them I am most familiar? First, there is the cause for which we are fighting. We, as Britons, are convinced that our cause is a just and righteous one. We call ourselves Christians, and many of us, as a nation, profess that religion as well, either consciously or sub-consciously. The inevitability of God choosing us as His instrument for the defence of His cause, which we, in all humility, identify with our own, seems to us most natural. We see that our way of life is nearer to God's than is the way of life of our enemies, and it comes natural to us to take up the challenge on God's behalf when His way of life is threatened. Had our thought not been nurtured on centuries of Christian precept and belief, I doubt whether as a nation we could with sincerity and conviction, have supported our cause as whole-heartedly as we have, and as we continue to do. Our assumption of the cause which we uphold has been brought about by no sudden wave of enthusiasm; our belief in the fundamental righteousness of God, and the correctness of His decisions for us, have for centuries been ingrained in us. Thus, as I say, we have naturally taken up the safeguarding of His cause.

Secondly, there is the outlook of those actually in the Services. It is not only vocational service, a means to an end in war, that animates the Services, but "service" in the widest sense of that word, service to this nation and to the British Commonwealth of nations, that has caught the imagination of those now in our Forces. Here, again, I see no sudden conversion, but a gradual realisation of the way of service, which has always been latent in the character of our race, but in this case has required the direction of God to call it forth in its present intensity. The opportunity for consolidating this demonstration of "service" which has been placed in our hands, is unique. It must be grasped and not allowed to slip. This urge for service has miraculously come from within. We must recognise it, and make quite sure that we exploit it to the full in the future.

Those actually in the Service now have met, many of them for the first time, a fine new way of life, which, as a practical form of Christianity must hold them in good stead for the rest of their lives if they only hold on to it. Never was the Prayer Book more right than when it referred to "all sorts and conditions of men." "All sorts" of men and women are now gathered together in the Services, and each is giving something of themselves to the other. The opportunity of one-half of the world getting to know how the other half lives, and thinks, has never been so generously present before. And behind it all stands the creed of the true Christian army—courage, loyalty, consideration for others, truthfulness, and the subordination of the will of the individual to the good of the community. These are the bases of "service" in the Services, and they are equally the bases of God's way of life as well. Men and women are, thereby, brought through their every-day life in the Services into direct contact with religion, with this practical Christian religion. What we must do now is to cause these people in the Services to realise what it is that has happened, and how it has happened. We must ensure that the way of mind acquired in the Services, with the background of discipline, and the willingness to give cheerful service, will become the foundation of right thinking for the common good when the energies of all must be bent to winning the peace. The way of thinking thus acquired will be a Christian one.

It is not for nothing that God has singled us out, with our Allies, as He undoubtedly has, to defend His cause. I am sure He does not expect us, once this war is over, to drop those attributes which, with His help, we have developed to winning the war. He has given us this help, and this definite evidence of His

grace; but with it He has laid upon us responsibilities also. It is, therefore, necessary to proclaim in quite unmistakable terms " whence has come our salvation," to go on proclaiming it until all know and realise it, and to show our thankfulness by asking for guidance, both nationally and individually, through prayer, to assist us in the solution of the problems, which the future will bring; in fact, to allow the stimulus of God's help to vitalise our actions in peace just as the stimulus of war vitalises our actions now.

Reverting to my earlier remark about myself, I only feel justified in having mentioned my own experience of a gradual awareness of the power of God, to illustrate the way in which His presence and intervention have developed in the affairs of our nation. It is my opinion that no sudden or spectacular conversion for us as a nation has been necessary. What we must do, therefore, is to appreciate what has happened, and to realise that God is willing to continue His power for good towards us if only we will be prepared to accept and acknowledge His help. God, we know, is always more ready to hear, and to help, than we are to pray, and the more we realise our dependence upon Him, and the more our experience shows us the way by which He may be found, the more acceptable as a nation, and as individuals shall we become to Him. " Our religion, our way of life, will provide us," as Sir Stafford Crippe said a short while ago, " with a touchstone by which to judge right and wrong. It is this capacity to arrive at a right, a morally defensible conclusion, as to the practical things of life, that is so essential, in any sane and sound civilisation."

III.—Christianity and Church Unity

By MR. W. J. JORDAN, J.P., High Commissioner for New Zealand).

It is good to be here, and I am grateful for the invitation from the World's Evangelical Alliance to be present, and to take the chair. I am glad to have the opportunity of attending a meeting held under the auspices of this great organization. I was impressed as the Rev. E. J. T. Bagnall prayed for a United Church. Much could be said about that. If one wished for something to speak about, one would only need to take some lines from the hymns chosen for this meeting. " Onward, Christian soldiers, marching as to war," we sang at the opening of our gathering. And then the choir sang to us must beautifully " Cast thy burden upon the Lord." In another hymn we have the grand assurance " A mighty fortress is our God, A bulwark never failing." And then in our last hymn we make our petition on behalf of those who are absent from us, " Holy Father, in Thy mercy Hear our anxious prayer, Keep our loves ones, now far distant, 'Neath Thy care." Can we do more, having prayed for the help and care of our God, than to commit ourselves and those dear to us, to His mercy and love?

As I reflect on the unity of the Church, my mind flashed back, and I thought of the country that I represent—New Zealand, and where, perhaps, one of our biggest mistakes was made, and we say it to our shame, when the Rev. Samuel Marsden went to New Zealand before it became a British country. It became a British country in 1840, on Christmas Day. The Rev. Samuel Marsden, that great man of God, was the first missionary to that country, and he learned enough of the Maori language to be able to preach a sermon to the Maori people. You remember that they had then no written language. There was no Polynesian language before that; but the Rev. Samuel Marsden, a clergyman of the Church of England, had learned the language sufficiently to be able to speak to the Maori people; and he preached a sermon to them on Christmas Day, 1822, from the text, " Behold, I bring you good tidings of great joy." That was the first Christmas sermon preached to the Maori people; and he told them the story of the Gospel, wrapping it round about those words. And the Maori people thought he was telling of the culture which he enjoyed in the country from which he had come, from Britain. And they had a terrible shock when they found that a missionary had gone out there to preach to them the way of life and the exercise of faith, and which was not practised wholly in the country from which he had come. And they said: " Why does he come out here to us when his own people at home need that story told to them? Why pick us out?" That was what they said. And when the Rev Samuel Marsden told the Gospel story they thought it was a new civilisation that he had come to introduce into New Zealand. And as a people they would have accepted it, and it would have been, and it could have been a country where they lived the Christian life. It is hard to imagine such a country as it was then in our present state of civilisation after two thousand years of Christianity.

Interesting stories could be told of the influence of Christianity in the lives of the Maori people since 1822. As you know, they are a fine people. They are very suspicious of us until they get to know us; but when they do get to trust us they trust us with anything. If only all the people who went out to them had been like the Rev. Samuel Marsden, and had lived the Christian life, it would have been a country truly worth calling God's own country.

This World's Evangelical Alliance exists to manifest the true unity of the universal Christian Church. It could do no better or bigger thing.

UNUM CORPUS SUMUS IN CHRISTO

WORLD'S EVANGELICAL ALLIANCE

INVITATION FOR THE ANNUAL

Universal Week of Prayer

(ORGANISED BY THE ALLIANCE SINCE 1846)

For 1945

Sunday, January 7th, to Sunday, January 14th, 1945

(INCLUSIVE)

FOREWORD

Will Christian leaders and workers everywhere please MAKE ARRANGEMENTS EARLY to bring Christians together daily for UNITED PRAYER, during the Week of Prayer, and to circulate this Programme widely. Preachers are earnestly asked to prepare special sermons for Sunday, January 7th, and Sunday, January 14th, on the texts suggested for this purpose (see page 78). They are also asked to urge their congregations to make use of the topics for prayer at Family Prayers, and in personal and private Prayer; also to attend the local united Meetings arranged during the Universal Week of Prayer.

Please forward a brief report of local meetings held, mentioning any significant results, to the General Secretary, WORLD'S EVANGELICAL ALLIANCE (British Organisation), 19, Russell Square, London, W.C.1.

To all who in every country and place call upon God in the Name of our Lord Jesus Christ.

BROTHERS AND SISTERS IN CHRIST JESUS,

It is our privilege once again to invite Christian people of all Churches and nations to join in the Universal Week of Prayer during the first complete week of January, 1945. This invitation has now gone out to Christians in all lands for ninety-eight years without a break.

When we re-affirm the Apostolic statement that " We are one body in Christ " we bear witness to the fact that the things that unite us are both deeper and stronger than the things that divide us. It is the experience of Christian people in every age that through united worship and prayer they are drawn into an unbreakable fellowship in the service of the Gospel.

In these tragic days of sorrow and suffering millions of people are groping for spiritual light. They are constantly asking whether there is an authentic word from God to man. We believe that in the Gospel, God's good news to men, we have the answer, but only if the Gospel is rightly understood, interpreted, and applied to the whole life of man, his spirit, soul and body, in all circumstances of his life, and to man in every country and of every race. Nationally we shall find no adequate solution to our problems until we find the answers to them as they affect the whole world. If the problems are world-wide, the Gospel is equally universal in its range and scope.

For this reason we appeal to Christians of all races to join with us. May we suggest that our message for this Universal Week of Prayer should be "Bear ye one another's burdens and so fulfil the law of Christ."

This application must begin with ourselves. "Judgment" must "begin at the House of God." We cannot summon others to repent unless we repent. We cannot preach the Gospel to others unless it represents our own faith. We dare not ask others to pray unless we are prepared to pray.

The subjects for prayer and intercession this year are therefore based on the thoughts of repentance, the Gospel, service, and the power of the Holy Spirit.

We are, Your fellow-servants in Christ Jesus,

WILLIAM CANTUAR,
Archbishop of Canterbury.
E. J. HAGAN, *Moderator of the General Assembly of the Church of Scotland.*
ARTHUR DUBLIN, *Archbishop of Dublin.*
ALWYN DUNELM, *Bishop of Durham.*
MERVYN WINTON, *Bishop of Winchester.*
WM. BATH & WELL,
Bishop of Bath and Wells.
E. W. BIRMINGHAM,
Bishop of Birmingham.
ALFRED BRADFORD, *Bishop of Bradford.*
C. S. BRISTOL, *Bishop of Bristol.*
HENRY CHELMSFORD,
Bishop of Chelmsford.
DOUGLAS CESTR, *Bishop of Chester.*
RICHARD CLOGHER, *Bishop of Clogher.*
ROBERT CORK,
Bishop of Cork, Cloyne, and Ross.
NEVILLE COVENTRY, *Bishop of Coventry.*
JOHN DERBY, *Bishop of Derby.*
J. IRVINE DERRY,
Bishop of Derry and Raphoe.
CHARLES EXON, *Bishop of Exeter.*
JOHN GLASGOW AND GALLOWAY,
Bishop of Glasgow and Galloway.
A. C. GLOUCESTER, *Bishop of Gloucester.*
JOHN GUILDFORD, *Bishop of Guildford.*
RICHARD HEREFORD, *Bishop of Hereford.*
EDWARD KILMORE,
Bishop of Kilmore and Elphin and Ardagh.
G. VERNON LEICESTER,
Bishop of Leicester.
EDWARD LICHFIELD, *Bishop of Lichfield.*
CLIFFORD A. MARTIN, *Bishop-elect of Liverpool.*
GUY MANCHESTER,
Bishop of Manchester.
WILLIAM MEATH, *Bishop of Meath.*
PERCY NORVIC, *Bishop of Norwich.*
JOHN OSSORY, FERNS AND LEIGHLIN, *Bishop of Ossory. Ferns, and Leighlin.*
CLAUDE PETRIBURG,
Bishop of Peterborough.
W. L. PORTSMOUTH,
Bishop of Portsmouth.
GEOFFREY RIPON, *Bishop of Ripon.*
CHRISTOPHER ROFFEN,
Bishop of Rochester.
W. T. ST. ASAPH, *Bishop of St. Asaph.*
D. L. ST. DAVID'S, *Bishop of St. David's.*
R. ST. EDM. & IPSWICH
Bishop of St. Edmundsbury and Ipswich.
NEVILLE SARUM, *Bishop of Salisbury.*
LESLIE SHEFFIELD, *Bishop of Sheffield.*
RALPH SODOR AND MAN,
Bishop of Sodor and Man.
BERTRAM SOUTHWARK,
Bishop of Southwark.
RUSSELL, SOUTHWELL, *Bishop of Southwell.*
J. W. TRURON, *Bishop of Truro.*
JOHN W. TUAM,
Bishop of Tuam, Killala and Achonry.
CAMPFIELD WAKEFIELD,
Bishop of Wakefield.
H. G. WARRINGTON,
Bishop of Warrington.
WILLIAM WORCESTER,
Bishop of Worcester.
HENRY TOWNSEND, *Moderator of the Federal Council of Evangelical Free Churches.*
A. D. HARCUS, *Moderator of the General Assembly of the Presbyterian Church of England.*
W. M. KENNEDY,
Moderator of Irish Presbyterian Church.
WILBERT F. HOWARD,
President of the Methodist Conference.
NATHANIEL MICKLEM, *Chairman, Congregational Union of England and Wales*
SEYMOUR J. PRICE, *President, Baptist Union of Great Britain and Ireland.*
DAVID McKENZIE, *Moderator of the General Assembly of the Free Church of Scotland.*
DAVID PHILLIPS, *Moderator, Presbyterian Church of Wales.*
JOHN GRIFFITHS, *President, Welsh Baptist Union.*
D. J. WILLIAMS, *Chairman, Welsh Congregational Union.*
C. H. SHAWE, *Presiding Bishop of the Moravian Church in England.*
ERIC LAND, *President of the Fellowship of Independent Evangelical Churches.*
GEO. C. CARPENTER,
General, Salvation Army.
A. H. WILKINSON, *Secretary, British and Foreign Bible Society.*
ROBERT F. CHISHOLM, *General Secretary National Bible Society of Scotland.*
T. G. MOHAN, *Secretary, Church Pastoral Aid Society.*
STANLEY H. DIXON, H. M. GRACE } *Conference of Secretaries, British Missionary Societies.*
MAX WARREN, *General Secretary, Church Missionary Society.*
W. J. NOBLE, *General Secretary, Methodist Missionary Society.*
A. M. CHIRGWIN, *General Secretary, London Missionary Society.*
H. R. WILLIAMSON, *Foreign Secretary, Baptist Missionary Society.*
DANIEL BARTLETT, *President, Bible Churchmen's Missionary Society.*
F. MITCHELL, *Home Director, China Inland Mission.*
P. J. HEATON, *Clerical Secretary, Church of England Zenana Missionary Society.*
HERBIES S. GREGORY, *General Secretary, Zenana Bible and Medical Mission.*
HERBERT G. PERCUET, *Secretary, South Africa General Mission.*
F. BATE, *Secretary, Colonial and Continental Church Society.*
A. STUART McNAIRN, *Secretary, Evangelical Union of South America.*
JAMES RAE, *Convener, Foreign Missions Committee of the Presbyterian Church of England.*
C. H. GILL, *Secretary, Church Missions to Jews.*
ARTHUR G. PARRY, *Secretary, British Society for the Propagation of the Gospel among the Jews.*
JAMES KELLY, *General Secretary, World's Sunday School Association.*
THOMAS COCHRANE,
World Dominion Movement.
Z. F. WILLIS, *General Secretary, National Council of Y.M.C.A.*
HELEN GRAHAM, *National President, Y.W.C.A. of Great Britain.*
FRANCES KINNAIRD, *President, Scottish Y.W.C.A.*
ALAN R. BOOTH, *Secretary, Student Christian Movement.*
W. H. KNEEN, *Hon. Secretary, National Laymen's Missionary Movement.*
HENRY MARTYN GOOCH,
General Secretary, World's Evangelical Alliance

N.B.—The above are to be regarded as representatives of many whose signatures would appear on this invitation were it not for reasons which do not affect the oecumenical nature of the Universal Week of Prayer. The signatures of Colonial and Foreign representatives to whom the Universal Programme is circulated for signature, and translation into many foreign languages and dialects, are not complete until later in the year, owing to time occupied in the course of post to and replies from widely separated places abroad.

UNIVERSAL WEEK OF PRAYER

Topics for Universal and United Prayer

Sunday, January 7th, to Sunday, January 14th, 1945

SUNDAY, JANUARY 7th, 1945.

Topics suggested for Sermons and Addresses.

"I am not ashamed of the Gospel of Christ." Rom. 1, 16.

"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake." 1 Thess. 1. 5.

"We preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus' sake." 2 Cor. 4, 5

MONDAY, JANUARY 8th, 1945.

The Church in Conflict.

THANKSGIVING: Let us thank God—

For the resolute faith which has been shown by Christians in China, Norway, Holland, Czechoslovakia, Poland, and other lands, in the midst of bitter persecution.
For all those who have fought a good fight and have died, not counting their lives dear unto them.
For the martyrs of our own generation who have maintained to the end their faith that Jesus Christ is Lord.
For the spiritual harvest, already visible in some lands, resulting from a courageous witness.

CONFESSION:

That the profession of our faith has been so superficial, selfish and complacent.
That we have so often avoided the Cross by compromise.
That our failures have so weakened our witness.

PRAYER:

That God will strengthen in the faith all who suffer persecution.
That God will give His grace to all who, through suffering, are tempted to deny Him.
That the blood of the martyrs may still be the seed of the Church.

SCRIPTURE READINGS: Col. 2. 1-10. Eph. 6. 10-18. Rev. 1. 1-11.

TUESDAY, JANUARY 9th, 1945.

The Church and National Problems.

THANKSGIVING::

For all Christian leadership in national affairs.
For the growing fellowship and co-operation among Churches and Christians.
For open doors for the Gospel in unexpected ways and places.

CONFESSION:

That distinctions of class and creed still separate us from one another.
That material aims have blunted our witness and message for Christ.

PRAYER:

That all Christians by new dedication may help to prepare the way of the Lord in the world.
That God will give to His Church and all nations alike true repentance, forgiveness, and the enduement of His Holy Spirit.

SCRIPTURE READINGS: Jer. 2. 7-13. Hosea 14. 1-9. Rom. 13. 1-10.

WEDNESDAY, JANUARY 10th, 1945.

The Church and World Problems.

THANKSGIVING:

For the growth and witness of the Church in all lands, and especially for the Christian leadership in China.
For the breaking down of barriers that have separated race from race.

EVANGELICAL CHRISTENDOM

CONFESSION:

Let us ask God's forgiveness for any narrow patriotism and selfishness that excludes others from the blessings that God has given to us.
Of broken relations between nations, and of jealousies and suspicions that make for war instead of peace.
Of all race prejudices and hatred.

PRAYER:

That the Church in all lands may be a faithful witness to the love of God revealed in Christ.
That God will help us to work in unselfish service for the healing of the nations.

SCRIPTURE READINGS: Isa. 55. 1-13. Matt. 7. 18-27. Luke 8. 16-25.

THURSDAY, JANUARY 11th, 1945.

The Church and Family Life.

THANKSGIVING:

For all who are working to maintain Christ's standards of purity and love.
For the witness to Christ through Christian homes in this and other lands.
For all children who are being taught the faith of the Gospel of Christ.

CONFESSION:

Of the moral corruption and laxity so widely prevalent, and of our failure to grapple with this national problem.
Of the failure of many Christian parents to maintain Scripture instruction and worship in the home.

PRAYER:

For the children of all nations suffering through war.
For all working to restore the homes of the world and to make them Christian homes.

SCRIPTURE READINGS: Ezek. 37. 1-14. Eph. 3. 8-21. 2 Tim. 1. 1-10.

FRIDAY, JANUARY 12th, 1945.

The Church Universal—Its Message for To-day.

THANKSGIVING:

For "the faith which was once delivered to the saints."
For the world-wide Church at work in all lands.
For the Church as the salt of the earth in the midst of corruption; as light in the midst of darkness.

CONFESSION:

Of the failure of the Church to preach the Gospel adequately to the world.
Of the lack of spiritual power in the Church to bring men to Christ.

PRAYER:

That God will soon fulfil His promise to pour out His Spirit on all flesh.
That the Holy Spirit may convict the world of sin, of righteousness, and of judgment.
That all nations may be brought into the fellowship that is in Christ Jesus.
Let us ask a great thing of God, even the winning during this year of a multitude throughout the earth to the Kingdom of our Saviour and Lord.

SCRIPTURE READINGS: Isa. 42. 1-12. Malachi 3. 1-10. Luke 24. 13-32.

SATURDAY, JANUARY ~~13th~~, 1945.

The Church and the Jewish World.

THANKSGIVING:

For all Jews who have found Christ as their Messiah and Saviour.
For all those Christians who have shown a true Christian spirit towards the Jews.

CONFESSION:

Let us confess to God the shame of anti-Semitism.
Of the failure to find a solution to the Jewish problem.

PRAYER:

For all Jews, especially for any suffering persecution.
For all missions to Jews that they may rightly and worthily present to them Jesus as Christ and Lord.

SCRIPTURE READINGS: Isa. 61. 1-11. Rom. 10. 1-13. Phil. 2. 1-13.

On Sunday, January 14th, sermons will be preached in many Churches on Christian Unity, with corresponding arrangements for united Communion in accordance with the principles and regulations of the several Denominations.

Books Worth Reading

THE DYNAMIC OF RECONSTRUCTION. By E. D. P. Kelsey. (James Clarke & Co., Ltd. 5s. net.)

In this book the Vicar of Christ Church, Watford, presents a careful study of present conditions, social and religious, in the countries of Europe, with the remedy for their troubles which Reconstruction will require.

Taking Russia first, he traces the causes of Communism, finding these in the long isolation of Russia from the West, the system of serfdom, the absence of representative government and the failure of the Orthodox Church to create a tradition of justice and freedom.

After similar surveys of conditions in Germany, France, Spain and the Balkans, the writer comes to Great Britain, and here he sketches the main events in politics and religion which have produced the problems of to-day. Our society, he argues, is not settled. Masses of the people are without contact with the Christian faith, and therefore have little sense of responsibility and duty.

What is the dynamic of the needed Reconstruction? The author maintains that it is the renewal of faith in God, which alone can bring the revitalising of the life of the nations. This must come about through the changing of individual lives, inspired by the redeeming love of Christ. This will involve acceptance of the Lordship of Christ in every sphere, and to secure it an instructed evangelism is requisite.

This book is a valuable contribution to the social discussions of our day. Marked by knowledge, fairness and insight, it lays bare the maladies of the nations and points to the One who has power to heal them. As a guide to Evangelical action in the solution of modern problems it may be commended to the attention of the clergy of all denominations, both for their own reading and for use as a handbook in study-classes.

John W. Ewing.

THE READING OF THE BIBLE. By Sir Frederic Kenyon, K.C.B., C.B.E. (John Murray. 4/6 net.)

Sir Frederic Kenyon is a recognised and revered authority on the Bible. By all Bible lovers and Bible readers, and especially to those whose faith in the trustworthiness of the Bible may have been shaken by modern higher criticism, this volume will be welcomed. It is worth many times the published price. Its contents include four main themes—Principles of Bible Study; The Bible as History; The Bible as Literature; and The Bible as Religion. In Sir Frederic Kenyon's words: "The reader may approach the Bible without misgiving as to the effects of modern criticism. He will find its literary and spiritual value wholly unaffected, and indeed even enhanced by a fuller knowledge of the circumstances of its composition. He may without misgiving read it with interest as history, with admiration as literature, and with the profoundest reverence as the record of the progressive training of mankind in its knowledge of God up to 'the dispensation of the mystery which from all ages hath been hid in God Who created all things; to the intent that now unto the principalities and the powers might be made known through the Church the manifold wisdom of God according to the eternal purpose which he purposed in Christ Jesus our Lord.'"

CHRIST'S WAY WITH PEOPLE: The Key to Fellowship and Revival. By F. Noel Palmer. (Marshall, Morgan & Scott. 5/- net.)

We review this welcome volume through the Foreword, contributed by the Bishop of Warrington.

"In the following pages Noel Palmer indicates Fellowship as a way to religious revival. His suggestion, born of personal experience both in Canada and in England, will be welcomed by many who, this way and that, are feeling after a fuller fellowship in Christian work.

"In a large Lancashire parish the Vicar has been lately realising the fruits of such joint planning. Through a parochial Fellowship he has formed a new and effective way of developing street missions and street intercessions. In close consultation with this inner conclave he and his colleagues planned a course of 'Mission' preaching, and stimulated increased attendance at the Holy Communion.

"Fifty years ago, in my Cambridge days, I learnt from Dr. Hort how the early Church, as evidenced in the New Testament, quickly discovered that it is the way of the Holy Ghost to operate not so much through the individual leader as through the body corporate of the Faithful. How many a congregation might have been born to new life, how many a disaster in the way of pastoral autocracy averted, if this essential principle had been grasped!

"In an hour when religious revival has become our supreme need, we may well be grateful to Noel Palmer for the stimulus he gives us in our search after this life-giving way of Fellowship."

H. G. Warrington.

WOMAN'S MAGAZINE. July, 1944. (Lutterworth Periodicals, Ltd. 1/-.)

Wholesome literature is of primary importance to-day. This magazine should figure in all Christian homes, and will be found attractive to the household members of all ages. Dr. Harold Moody in the July issue discusses the vital question, "Is there a Colour Bar?"

PEOPLE MATTER. C.M.S. Review of the Year. 1943-44. (C.M.S. 6d.)

This is six shillings' worth of absorbing missionary incident and information for sixpence. Like other C.M.S. publications, it is attractive throughout, and the illustrations are a notable feature. Whether interested in Africa, China, India, or the East generally, this booklet arrests attention and is warmly commended.